J. Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



796

Fig. 1. Quartering Whale for the Home Journey.

● 536

Fig. 2. Mask Dance.

The Koryak.

[Facing p. 74]

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532 grass masks by the Maritime Koryak during the whale festival. I also found wooden masks in use among them. In October, 1900, I sent Mr. Axelrod from the village of Kuel to the winter village of Paren for the purpose of taking anthropometric measurements of the inhabitants who had just moved there from their summer settlement. Mr. Axelrod, on his return, brought back, among other things, a few wooden masks. Since those masks appeared to me to be similar to the crude masks of the northern Alaskan Eskimo, and since the use of masks in general suggested a possible contact between the Koryak and the tribes of the western coasts of America, I went personally to the village of Paren in order to acquire more detailed information regarding the meaning and use of these masks. The settlement of Paren is fifteen miles 221 distant from Kuel. It is situated on the left bank of the Paren River, ten 361 miles above its estuary. The inhabitants spend spring, summer, and autumn on the seashore in the settlement of Khai'mchik, at the mouth of the river Paren. As soon as the hunting-season closes, they move to Paren. While the seashore is altogether treeless, forests grow near the winter settlement, offering some protection against sea gales, and furnishing wood for fuel and building-material.

532 In Paren I learned the following about the use of masks, called by the 536 Koryak ulya'utkoučñin (literally, "wearing of masks;" from u'lya, "a mask"). They are worn during the first winter month after the new moon. Their use is partly for religious purposes, partly for amusement, the celebration being a [776] kind of masquerade. The object of walking about in masks and masquerade costumes is to drive away the kalau (kne'ñvit-aita'ti)[1] who have taken possession of the houses during the absence of the people in summer. The masks represent Big-Raven and members of his family, who constantly waged war with the kalau. However, when the masked performers descended into the house where I stopped, they were met with shouts of "Ugh! kalau have arrived!" (Gik, ñe'nveticñin yekxi'vi!) which was apparently meant either as a joke, or to frighten the kalau that were in the house. There are masks representing men and others representing women. The difference between them is that the former have mustaches, in a few cases also chin-beards, drawn with black paint or a piece of coal, while the latter are not painted at all. In Paren, only young men wore masks, not girls. They were dressed in the most homely manner. They had pulled the sleeves of their shaggy reindeer coats over their legs, and tied them so that the hood dangled behind like a tail; and they wore old greasy leather shirts. They rolled down into the house with great noise, missing several steps of the ladder. They examined all the nooks and corners. Then they commenced a dance, and represented various scenes of the coming winter life, — bear-hunting, sledge-riding, and racing. Plate v, Fig. 2 (see opp. p. 74), represents three masked persons pretending to warm themselves by a wood-

[1] See p. 27.

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pile. They received presents of pieces of sugar, tobacco, and ornaments, from the owner of the house. Thus they visited all the houses of the settlement.

Paren is the only village along the entire western coast of Penshina Bay in which wooden masks are used. The rest of the settlements are occupied in summer as well as in winter; and the wearing of masks is considered a sin. In Kuel, for instance, the Koryak refused to arrange a "wearing of masks," as I requested, since it is forbidden. I was told in Paren that the custom of "wearing masks" is still observed in the settlements of Reki'nniki (Rekı'nnok) and Podkaghirnoye (Pitka'heñ), along the eastern coast of Penshina Bay. Subsequently Mr. Bogoras sent me a few masks from Reki'nniki. Besides, he found wooden masks among the Alutora Koryak of Baron Korff Bay. Even the small

Fig. 34, *a* (${}^{1}/_{12}$), *b* (${}^{1}/_{12}$). Wooden Masks from Alutor Bay.

Reindeer camps of the Alutora Koryak, which are inhabited by families some of whose members live in Maritime villages, also have such masks and masquerades. It is noteworthy that the inhabitants of these villages stay there during summer also. According to Mr. Bogoras, the "wearing of masks" in these villages is rather a masquerade. The masks, unlike those from Paren, have pendants attached, consisting of rings, little bells, and other ornaments, or of models of things the masqueraders would like to receive. To one of them (Fig. 34, *a*) are appended